

the Living Church

May 5, 1955

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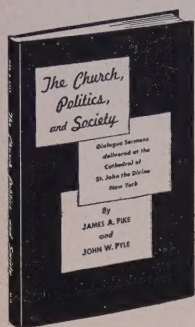
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A DAY IN THE COUNTRY, New Windsor, N. Y. [p. 5].

CONSIDER THE MINISTRY [Pp. 10, 12]

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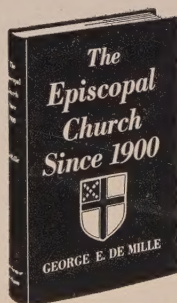
By
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**JAMES A.
PIKE**
and
The Rev.
**JOHN W.
PYLE**

In dialogue form, here is a book that discusses openly such questions as: What is the Church's business in politics? Is the Church tinged with Communism? Isn't the Church lagging behind in the elimination of segregation? What is the use of the World Council of Churches, with all the Churches believing different things?

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**GEORGE E.
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

An Interplay

IF the Bible in the languages in which it was written is the inspired Word of God, can it be said that a translation made directly "out of the original tongues" is likewise inspired? And must the translator, if his work is to be a faithful rendering of Holy Writ, be more than a translator? Must he be also an inspired prophet?

These questions state broadly the theme of a recent learned work, *Principles and Problems of Biblical Translation*, by W. Schwarz, which carries the subtitle, "Some Reformation Controversies and their Background."

Dr. Schwarz, who is lecturer in German at University College, London, traces this "background" to the making

which the translators are regarded simply as translators. The other, going back to Philo of Alexandria, sees in the Septuagint an inspired work comparable to the Hebrew original.

According to Dr. Schwarz, these traditions in regard to the Septuagint reflect two distinct principles of Bible translation: the "philological principle" which makes the translator merely a translator, and the "inspirational principle," which sees in him something more than a prophet as well.

Dr. Schwarz works out the interplay of these two principles in the history of the Church. Thus he shows St. Jerome as an advocate of the philological principle, with St. Augustine, his contemporary, an ardent inspirationalist. Likewise, some centuries later, the Hebrew Reuchlin and the humanist Erasmus align themselves on the side of the philological principle, while Luther is a staunch upholder of the inspirationalist.

All of this is presented in a manner thoroughly scholarly but never dull. The subject is admittedly a restricted one, but Dr. Schwarz's treatment is so lucid that the main theme stands out to the general reader, while there is enough detail to intrigue the specialist.

PRINCIPLES AND PROBLEMS OF BIBLICAL TRANSLATION. Some Reformation Controversies and their Background. By W. Schwarz. With a foreword by C. H. Dodd. New York: Cambridge University Press. Pp. xiv, 224. \$4.75.

of the Septuagint Greek version of the "five books of Moses" (about the 3d century B.C.) and to two traditions of its origin. One of these is contained in the Letter of Aristeas, according to

The Church and the Ecumenical Movement in Colleges

The National Commission on College Work, at a meeting at Estes Park, Col., on April 20th, approved the following statement on the relationship of the Episcopal Church to the Ecumenical Movement in the colleges and universities of the United States:

1. The contribution of the Protestant Episcopal Church to the ecumenical movement in the colleges and universities of the United States can be made only by Episcopalians loyal to the doctrine, discipline and worship of the Church. Episcopalians can participate intelligently and creatively in coöperative religious activity only as they are rooted and nurtured in Anglican faith and practices, are informed of the significant contributions already made by Anglicans to the ecumenical movement and are loyal to the spirit of Anglicanism as an enduring part of the spirit of the Church of Christ. It is, therefore, of first importance that the Church provide Episcopalians with every opportunity to share in the life and sacramental worship of the Church and in the understanding of the Christian faith as this Church has received the same.

2. Members of the Episcopal Church who belong to the college and university community as students, faculty, admin-

istration and staff are called to witness to their Christian faith as members of that community. Their dedication to glorify God, initiated in the Church, can find its fullest expression only as they are responsible Christian members of the community of learning of which they are a part.

They should, therefore, work together with members of other Christian communions in responsible activities of an ecumenical nature. In many instances this will also mean participation with non-Christian groups in inter-faith activities. In colleges and universities where there is no responsible leadership provided on either the ecumenical or inter-faith levels, Episcopalians should take the initiative to provide such leadership.

In every case it is our purpose to move forward in unity in all things which we can in good conscience do together. Trying always to be loyal to our distinctive Anglican heritage we shall labor unceasingly to expand common areas of work, worship and study. It is our purpose that in our generation college and university life may more and more be a corporate offering of our common faith to our common Lord even Jesus Christ.

Evening Communion

As a serviceman isolated (literally) in potato fields of Western Germany take great delight in THE LIVING CHURCH. From this distance, however, some of the letters printed each week seem to come from subscribers in Mars! I refer particularly to two letters on Evening Communion in the issue of April 3d and one letter on Free-Standing Altars in the issue of March 27th.

I am surprised to read that some members of the Confraternity of the Blessed Sacrament are praying that evening Communion will cease. Had those prayers been answered several years ago I would have been deprived of the Sacrament during my basic training at Fort Dix, N. J., where I rejoiced in a weekly evening Communion, as well as at the Army Language School in California, where the then Chaplain of St. James', Monterey, often had 8 a.m. celebrations on important weekday fasts (followed by supper in the parish hall) for those who found it completely impossible to attend in the morning.

If a person is unable to prepare himself properly in thought, prayer and due fasting during a day's work prior to an evening Communion, I do not think that he will, in turn, make much use of the day which follows an early morning Communion. A dull day in a factory, power plant, hospital or mess hall can be as rich and meaningful a means of preparation for the Sacrament as a good night's sleep and 20 minutes of early morning prayer, and to understand more fully the Way of the Cross, may I wholeheartedly recommend evening Communion after a five-mile march from rifle-range to barracks, along hot and dusty August afternoon roads, with rifle and field equipment, and in a state of complete exhaustion. Our Lord substituted the Sacrament of His Body and Blood at the end of a trying day.

How "ancient" a ceremonial is being "overthrown" when the celebrant at Mass faces the people? Whose guide to Rome does one follow these days—the Pope at the High Altar of St. Peter's, German Benedictine monks, French poets, or the Pope of St. James', Cleveland?

Several of the early Christian basilicas in Rome and many Roman Catholic churches in Northern Europe have preserved or restored, without any hint of Calvinism, the ancient and primitive custom of the celebrant facing the people.

If a trestle-table is used in surroundings simple or impoverished is the Eucharist more or bewildering to those familiar with such ceremonial? I remember a moving Eucharist in the Masonic hall of a Monaca town, celebrated by one of our own priests at a small rostrum-table, facing the people—because otherwise he faced a chromolithograph of obscure fraternal symbols hanging on a bare wall! In ordinary church surroundings, on the other hand, a relief from some Niagara-like altars is a real gain (Cathedral of St. John the Evangelist, New York and St. Paul's Cathedral, London). . . .

Let's have courage!

(Cpl.) JOHN B. HILLS

Germany

June 5, 1955

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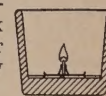
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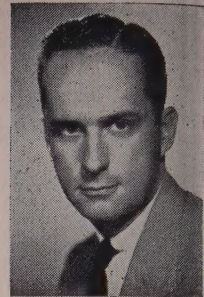
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Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.



MR. BRISTOL

Why Not Hymns in the Home?

"THE family that prays together stays together" is a common phrase these days. I think it is equally true that the family that sings together is likely to stay together too, especially if a lot of that singing is done from the family hymnal. In the home where the practice of family prayer is just being started, hymns are perhaps the least self-conscious way to begin.

There are 101 ways to enjoy your hymnal. Whether it be for hymn songs around the piano, grace at meals, or prayers at bedtime — making friends with your hymnbook can be both enjoyable and a deepening spiritual experience.

Christians have always been hymn singers. After the Last Supper, Our Lord and His disciples sang a hymn. On Mars Hill, St. Paul quoted a hymn by Cleanthes. When he and Silas were in prison, we are told they sang hymns. Several times, St. Paul urged Christians to sing them. And when Pliny wrote the Emperor Trajan about the early Christians, he spoke of the way they

met before dawn to sing hymns ap-
phonally. Hymns are an important
of the Churchman's heritage!

There are innumerable ways to
hymns in the home. In Hastings, New
York, a family sets up a little home
and permits the children to conduct
simple service for the whole family
which hymns are sung. In Delaware
Ohio, a family I know regularly sing
chorale as a blessing at mealtime. (My
of us forget that a hymn like "We
thank we all our God" was originally
intended for use in the home at dinner.
In our home we regularly sing
hymns with our children at bedtime.
As more and more we become fam-
with hymns at home, so they can
mean more to us when we use them
corporate worship on Sunday!

If you wish to know the back-
of every hymn and tune in your *Hymn*
1940, why not buy a copy of the *Official*
Hymnal Companion? Many "popular"
books on hymn history are available
which can make hymns take on a
interest for you and your family.

HAVE FUN WITH YOUR HYMNBOOK!

1. TO START THE DAY—
SING A HYMN



2. AS GRACE AT MEALS—
SING A HYMN



3. AT BED-TIME PRAYERS—
SING A HYMN



4. AROUND THE PIANO—
SING A HYMN



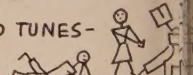
5. SING HYMNS FROM
DIFFERENT LANDS—



6. SING HYMNS FROM
DIFFERENT CENTURIES



7. READ THE STORIES OF
THE HYMNS AND TUNES—



8. AT FAMILY PRAYERS—
READ A HYMN



9. WHY NOT WRITE SOME
HYMN WORDS YOURSELF—



10. TRY PLAYING "DID YOU KNOW"
WITH STORIES
ABOUT HYMNS
AND TUNES...



—(LIKE)—

"DID YOU KNOW CHARLES WESLEY
WROTE MORE THAN 6,500 HYMNS?"

"DID YOU KNOW THAT 'SILENT NIGHT'
WAS FIRST SUNG TO THE ACCOMPANIMENT OF A GUITAR?"

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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Departments

BOOKS	2	INTERNATIONAL	9
CHANGES	22	LETTERS	3
CONVENTIONS	16	MAN POWER	4
DIOCESAN	18	SORTS	5
EDUCATIONAL	20	U. S. A.	6
LITERTORIAL			10

Things to Come

JUNE						
S	T	W	T	F	S	S
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
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JULY						
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23	24	25	26	27	28	29
30	31					

June

Trinity Sunday.
Pennsylvania convention.
St. Barnabas.
First Sunday after Trinity.
Laymen's Conference, Fourth Province, Se-
wanee, Tenn., to 19th.
Second Sunday after Trinity.
North Conway Institute on alcoholism, North
Conway, N. H., to 24th.
Nativity of St. John Baptist.
Third Sunday after Trinity.
St. Peter.

July

Fourth Sunday after Trinity.
Independence Day.
Fifth Sunday after Trinity.
Sixth Sunday after Trinity.

The Cover

A group of kindergartners from
St. Christopher's Chapel, Lower
East Side mission of Trinity Parish,
New York City, recently spent the
day at the Convent of St. Helena,
New Windsor, N. Y., where they
picnicked and picked daffodils, which
they took home in large quantities.

SORTS AND CONDITIONS

WHAT would family life be like if
parents and children were not sinners?
Chad Walsh describes a wild family
morning in the rectory with everybody
snapping at everybody else in his de-
lightful *Knock and Enter*, a book for
young people approaching confirmation.
However, it was not a fictional set-to
that made the subject fresh in my mind
this time.

IT IS a commonplace that our fallen
condition often makes us think that what
is bad is good. Eve had already sinned
when she saw that the forbidden fruit
"was good for food, and a delight to the
eyes, and to be desired." But the reverse
is true also. Being fallen creatures, we
sometimes think that what is good is
bad.

AS A PARENT, these days, I am nettled
more and more by the fact that my chil-
dren are beginning to doubt my univer-
sal wisdom. For example, on the ques-
tion of batting baseballs across a much-
traveled street in a well-built-up resi-
dential section. Or bouncing tennis balls
against a wall beside a picture window.
Aggravated offenses lead to parental
shouting, severe penalties, juvenile tears.
This is the lot of fallen mankind.

BUT WHAT if we were all unfallen?
If Adam and Eve had managed to steer
Cain and Abel to a sinless maturity, and
modern man lived in sinless cities with-
out spot or wrinkle or any such thing,
how would parents and children work
out the problem of batting baseballs
across the street?

WOULD children in their early teens
docilely play jackstraws in their yards,
reserving their baseball for baseball
fields? Or, on the contrary, would docile
parents thread their way to work through
walks strewn with broken glass, in auto-
mobiles wonderfully cobwebbed with
cracks in the shatter-proof windshields?
Or would there be occasional shoutings,
penalties, and tears, with parent-child
conflicts aimed at arriving at a modus
vivendi in which nobody can be accused
of docility?

WHEN the insect gets ready to grow, it
cracks its skin and climbs out. The chick
ruthlessly breaks the smooth and beauti-
ful egg prepared for it by its mother.
The teething puppy leaves a trail of
ruined shoes around the house. The in-
ner necessities of growth allow no exter-
nal checks.

RATIONAL beings can sometimes work
out compromises. The puppy can be given
other things to chew and, if we
remember, the shoes can be put away
where he cannot get at them. A very
intelligent parent with lots of free time
might be able to smooth out the child's
path so that the demands of play and
growth never came in conflict with the
complicated structures and customs of
civilization.



BUT VIRTUE is by no means the same
thing as parental ingenuity. Sinless par-
ents probably would not be much more
intelligent than sinful ones. Windows
would still get broken and penalties for
heedlessness would still be imposed. Per-
haps in a perfect world these things
would happen in a cool, calm, and col-
lected manner, with Johnny announcing
in a well-modulated voice: "I broke Mr.
Smith's window; may I use the lawn-
mower to get the money to buy a new
one?" and the parent replying melli-
fluously, "Yes; and do try to see that it
doesn't happen again."

BUT WHAT if the parent finds sinless
Johnny playing baseball in the same
place three days later as innocently as a
puppy chewing on a shoe? What would
be the effect of a life totally lived within
the grace of God upon such a situation?

LAUGHTER and shouts and scoldings,
and superior force, and tears all seem to
me to have their everlasting place in a
world where little, sheltered ones grow
up into big, independent ones. There
are quite a few obvious differences be-
tween the reactions of a sinless parent
and those of a sinful one; but the exter-
nal techniques of parent-child relation-
ships might be much the same.

A SINLESS parent, for example, would
not feel personally affronted at the child's
challenge to his omniscience. He would
not be smitten with anxiety at the
thought, "What will the neighbors think
of me if my child . . ." He would always
be aware that the child was aiming at a
future when God, not the parent, be-
comes the arbiter of personal behavior,
and would recognize in the irresistible
processes of growth a voice that says,
"Wist ye not that I must be about my
Father's business?"

A SINLESS parent would nevertheless
recognize that he is God's accredited
deputy to his children and that he has
an inescapable responsibility to shape
their work and play and character for
life in society. Even as he rejoiced in
their developing personality and grow-
ing signs of independence, he would
exercise without distaste or apology the
restraining and directing influences that
go with the job of being a parent.

ROUSSEAU, the great French individ-
ualist, thought that children caught sin
from their parents and concluded that,
if they could only grow up without par-
ents, all would be well. He was partly
right in his observation, but his conclu-
sion was wrong. What children need is
not no parents, but perfect parents.

PETER DAY.

The Living Church

TRINITY SUNDAY

EPISCOPATE

Ten Years

The Rt. Rev. Reginald Heber Gooden, Bishop of the Panama Canal Zone, celebrated the 10th anniversary of his episcopate on May 8th. Special prayers for the bishop and his work were offered at all the Church services that Sunday in the district. All the clergy of the Isthmus gathered for a service of solemn Evensong the following day. Bishop and Mrs. Gooden were given a silver tray by the clergy and people of the district and others.

Dr. Doll Consecrated

The Rev. Harry Lee Doll, D.D., rector of St. Paul's Church, Baltimore, Md., was consecrated Suffragan Bishop of Maryland on May 24th, at 10:30 a.m. in his parish.

The Presiding Bishop, the Most Rev. Henry Knox Sherrill, was consecrator, assisted by Bishop Powell of Maryland, and Bishop Goodwin of Virginia, as co-consecrators.

Dr. Doll, 51, a native of Martinsburg, W. Va., has been rector of St. Paul's since 1942.

Bishop Wright of East Carolina, and Bishop Hart of Pennsylvania were the Presenting Bishops, and Bishop Clingman, retired, of Kentucky, preached the sermon. Bishop Baker, coadjutor of North Carolina, was litanist.

Other bishops present were: Bishop Mosley of Delaware (epistoler); Bishop Warnecke of Bethlehem (gospeler); and Bishops Vander Horst, suffragan of Tennessee; Scaife, of Western New York; McKinstry, retired, of Delaware; Carruthers of South Carolina; and Bentley, vice-president of the Church's National Council. There were also present representatives from the Russian and Greek Orthodox Churches.

Portions of the service were televised and broadcast on radio.

Attending presbyters were the Rev. F. Bland Tucker, rector of Christ Church, Savannah, Ga., and the Rev. Willard M. Entwisle, vicar of St. Paul's Chapel, Baltimore. Masters of ceremonies were the Rev. Hunter Wyatt-Brown, rector of St. Timothy's Church, Catonsville, and the Rev. J. C. Crosby and the Rev.

James Cantler, assistants at St. Paul's, Baltimore.

After the service a luncheon was served in St. Paul's House for bishops, clergy, officers of the diocese, their wives, and visitors.

Bishop Doll is the first suffragan to be elected for Maryland since 1814. He is the second suffragan the diocese has ever had. He is the first rector of St. Paul's Church in its 268 years to leave it for another office. His 11 predecessors died in office or retired.

Bishop Doll has been married to Delia Frances Gould since 1933. They have three children.

LABOR

Mutual Dependence

Bishop Emrich of Michigan and Bishop Crowley, Suffragan, sent to all parishes and missions of the diocese a prayer asking "wisdom" for the company and union negotiators conducting auto industry contract talks in Detroit.

Chief issue in the talks is a guaranteed annual wage. Negotiators for the United Auto Workers (CIO) have asked Ford Motor Co. and General Motors Corp. to put up \$500,000,000 over the next five years to guarantee 52 weekly paychecks for their 455,000 employees.

Noting that they have been asked to

say something about the contract talks, Bishops Emrich and Crowley said "the most important thing all of us can do is to pray for those who are so closely involved." They suggested that it be done in all the churches of the diocese during the coming weeks.

The bishops' prayer:

"Almighty God, the Father of all, who has bound together the lives of men in mutual dependence, give wisdom to the negotiators in the present discussion between labor and management. Fill them with love of country and the sober knowledge that their decisions will influence many persons in this land.

"Give them the grace to see always the common good and the wisdom to assess the immediate and enduring results of their decisions. Grant that like our forefathers they may act from principle and not from interest alone. Fill their hearts with the fear of Thy judgments; the eternal truth that a house divided against itself cannot stand.

"Restrain those who misuse their power; humble the proud; heal our divisions and grant to all Thy people that peace and prosperity which are the fruit of justice and unity alone, through Jesus Christ our Lord. Amen."

N. C. C.

United Church Center

A 17-story, block-long building is to be erected on Riverside Drive in New York as a united church center for the National Council of Churches and some of its 30-member communions. The building will cost about \$14,000,000.

John D. Rockefeller, Jr., has provided the site and has offered to provide for a modified Gothic limestone exterior to harmonize with nearby non-commercial structures. The building will be able to accommodate at least 3000 staff workers. It will have on the first floor a chapel seating 300, an auditorium for 500, a cafeteria which can serve 300 at a time and three connecting dining rooms.

The N. C. C., which last fall voted to keep its headquarters in New York, now has its offices in eight scattered buildings. It is expected that 25% of the funds for the structure will come from gifts, another 25% from investment beneficiary groups, and 50% from a 20-year mortgage loan.

Authorizations to invest \$600,000



NCC'S NATIONAL HEADQUARTERS:
Morningside Heights, New York City.

TUNING IN: ¶Trinity Sunday was instituted by Bishop Stephen of Liège (10th century). Thomas Becket (12th century) made it popular in England by ordering its observance throughout the realm. In the 14th century it became a feast

throughout the Western Church (see M. H. Shepherd, *The Oxford American Prayer Book Commentary*). ¶The practice of having three or more bishops consecrate a bishop attests to the fact that he is a bishop of the whole Church.

have been voted by the National Council of Churches on recommendation of its Business and Finance Committee, by the Ministers and Missionaries Benefit Board of the American Baptist Convention. Authorizations to invest \$100,000 each have been voted by the United Lutheran Church and by the Boards of National and Foreign Missions of the Presbyterian Church, U.S.A. It is understood that another \$600,000 in equity financing is virtually assured, and another investment of \$300,000 authorized jointly by several agencies of other denominations awaits final clearance by the Church's plenary body which meets in June.

The following statement on the new center was made by Dr. Roy G. Ross, general secretary of the N. C. C.: "A distinctive joint headquarters building overlooking the Hudson River on Morningside Heights, can and will symbolize all Churches working together in the same way that the United Nations building on the East River embodies the best hopes and noblest aspirations of the world's people for peace and improved living conditions through international cooperation. I am deeply gratified that this cherished dream of so many American Churchpeople is to be realized."

WOMAN'S AUXILIARY

Alaska Mission

Mrs. Sumner Walters, wife of the chaplain of San Joaquin, was the guest of the Woman's Auxiliary of the Church of Alaska early in May, addressing delegates to the Auxiliary Convocation in Fairbanks, the second in history, and visiting missions throughout the district. Mrs. Walters, whose trip was sponsored by the Speakers' Bureau of the National Council, flew to Indian outposts in Minto and Fort Yukon and to Anchorage, Juneau, Sitka, and Ketchikan.

Mrs. Walters, who is provincial representative on the national executive board of the Woman's Auxiliary, completed a similar trip in Honolulu under the auspices of the Speakers' Bureau in February.

PUBLIC AFFAIRS

Religious Census

The Census Bureau may make a survey of religious organizations next year, if Congress votes the \$1,000,000 necessary for the job. It would not be a census of individuals, but of the Churches themselves, asking for membership fig-

ures and other information. The report, issued in 1958, would give a breakdown of each denomination by localities.

This would be the fifth such census, but the most recent one was in 1936.



YOUNG PEOPLE'S PARISH LIFE CONFERENCE: *Intense seriousness.*

In 1946 Congress failed to approve a request for the survey. The material would not be used by the government for purposes of taxation or legislation. No religious group would be forced to give information, although in its other statistics-gathering operations the Census Bureau has the power to compel replies to its queries.

One of the most difficult statistical problems for the Bureau to decide is what constitutes a church member, since Churches vary greatly in requirements for membership. In past surveys, each organization was asked to furnish its own definition of a member. Cults that have no distinctive membership, and interdenominational organizations such as the Y.M.C.A., would be omitted.

MISSIONARIES

Unusual Post

A mature, experienced priest, either single, or married and without children, is sought by National Council for appointment to an unusual post in the Near East. Details on this missionary position cannot be published because of certain political factors in that area, but further information can be obtained from the Rev. Gordon T. Charlton, Jr., Overseas Department, the National Council, 281 Fourth Avenue, New York 10, N. Y.

YOUNG PEOPLE

Parish Life Experiment

A parish life conference for young people was a recent experiment at St. John's Church, Ithaca, N. Y., under

the leadership of the Rev. Raymond O'Brien, rector of Grace Church, Elmira, and the Rev. Warren Traub, rector of St. John's.

Fr. O'Brien and Fr. Traub felt that

the successful technique of the adult parish life conference could be adapted to the use of high school age young people. Many of them are assisting in the Church school program and will become teachers in the coming years when the new curriculum is coming into use. The parish life conference has been accepted as a prerequisite for understanding the new courses.

Twenty young people representing five parishes in the diocese of Central New York met together on a Friday night for supper and continued through until Saturday evening. While the temper of the conference was different from those held at the adult level, it followed the same outline and elicited intense seriousness. Many of the young people present spoke of it as one of the great religious experiences of their lives and immediately began to plan for a series of similar conferences in their home parishes.

SEAMEN

120 Years of Service

The annual report of the Seamen's Church Institute of New York reflects the continuing attrition of the American Merchant Marine's active fleet, which declined by 10% during 1954. During the same period merchant seamen took 261,203 lodgings at the Institute, a drop of only 1%, which indicates a build-up of unemployment pressure within the marine labor force, whose job opportunities have decreased by nearly 50% since 1952.

Dr. Raymond S. Hall, director of the Institute, pointed out that the pres-

ENTENING IN: ¶Seamen's Church Institute of New York is one of seven similar centers of the Church's work among seamen. Others are located in Los Angeles, Calif.; Boston, Mass.; Detroit, Mich.; Philadelphia, Pa.; Newport, R. I.; and

Charleston, S. C. These supply such services as residence, credit loan, personal service, recreational and mail facilities for seamen. At each center is a chaplain who provides the Church's worship and is available for spiritual counsel.

sure of unemployment would be greater still were it not for the fact that men are continuing to leave the industry for steadier work.

While the Institute's revenue-providing services (hotel, restaurant) declined, the demand on its personal and social services continued upward. "This is a pattern we've seen before," commented Dr. Hall. "Unemployment and uncertainty create additional problems. Public contributions help us to maintain this important part of our work."

The Institute's Joseph Conrad Library, reporting a 10% increase in the use of its facilities, noted that many "serious readers" developed from the larger crop of browsers during 1954. The import-export trade, commercial art, and small businesses were popular subjects with men uneasy about their futures in shipping.

Similar increases were reported in the Institute's other recreational services.

The Institute, which began its work in behalf of seamen back in 1834, has become the largest shore home in the world for active merchant seamen. Started originally by a missionary society, the Institute's floating chapels of the 19th century gave way gradually to the establishment of shore quarters in which lodgings could be offered in competition to the waterfront boarding houses that were the center of many evils. The Institute's present 13-story building was completed in 1912.

ORTHODOX

Chapel for Reed Farm

A new Russian Orthodox chapel, to be dedicated to St. Sergius, is being built at Reed Farm, Nyack, N. Y. Reed Farm was established by Countess Alexandra Tolstoy, daughter of the Russian novelist Leo Tolstoy, as a rest home for elderly Russians, and has since become a temporary haven for displaced persons on their way to permanent homes. Church services have been held in a dormitory basement.

ACU

Judges and Witness

Seven Los Angeles judges of the appellate, superior, and municipal courts were the ushers for the special Day of Witness service at St. Paul's Cathedral, Los Angeles, May 14th, sponsored by the American Church Union.

Celebrant of the Holy Eucharist was Bishop Bloy of Los Angeles. Also taking part in the service were Bishop Camp-

bell, suffragan, the Rev. Canon Douglas Stuart of Grace church, Los Angeles, co-chairman of the day with Abbott Bernay, president of the Los Angeles branch, and the Rev. Canon Albert duBois, of New York City, executive secretary of the American Church Union.

ROMAN CATHOLICS

New Statistics

Roman Catholics in the United States and its territories now number 32,575,702, an increase of 927,278 in the past year, according to the *Official Catholic Directory* for 1955. Of this total, 172,370 were reported in Alaska and Hawaii.

The figure represents a ten-year increase of 8,612,031. There is now a population of 15,280,263 in 26 archdioceses and 17,295,439 in the 106 dioceses (including the Vicariate of Alaska).

For the ninth straight year, the number of adult baptisms, or converts to Roman Catholicism, topped the 100,000 mark. Converts numbered 137,310 in 1954, bringing the total in the last decade to 1,160,054. During the year there also were 1,161,304 infant baptisms, an increase of 45,469 over 1953.

The total of ordained priests, 46,970 or 1,519 more than in 1953, was the highest ever recorded as was the number of members of the hierarchy at 208. The latter figure includes four cardinals, 34 archbishops, and 170 bishops. Of the priests, 28,873 are secular and 18,097 members of religious orders. Professed religious include 8,752 brothers and 158,069 sisters.

The directory listed six archdioceses with a Roman Catholic population of more than one million in 1954. They are Chicago 1,856,035; Boston 1,456,474; New York 1,402,954; Philadelphia 1,282,469; Newark 1,153,295 and Detroit 1,075,000.

Brooklyn, with 1,497,598 Roman Catholics, continues as the largest diocese, while Pittsburgh with 746,270 remains the second and Buffalo with 710,563 the third.

Full-time teaching staffs of all Catholic educational institutions increased during 1954 by 6.7% to a record total of 131,264.

According to the new volume there are 12,494 Roman Catholic educational institutions—or 389 more than a year ago. These include 78 diocesan seminaries, 385 religious order seminaries or novitiates and scholasticates, 247 colleges and universities, 1,557 diocesan

and parish high schools, 842 private high schools, 8,843 parish elementary schools, and 542 private elementary schools. There also are 143 protective institutions with 18,037 youth under instruction.

A total of 32,394 candidates for priesthood—1,054 less than in 1953—was recorded last year.

Enrollment in colleges and universities showed an increase for the second successive year, indicating a reversal of the trend for the three years before 1953. The 1954 total was 219,706, an increase of 8,786 over 1953.

The *Directory* further showed a record increase of 302,340 more full-time pupils in elementary and high schools. In all, 6,093,524 American youth are receiving Roman Catholic instruction. Of these, 2,104,624 are public school children who attend special religious classes under the released-time program. [RE]

PRESBYTERIANS

Women Ministers

Commissioners to the General Assembly of the Presbyterian Church in the U.S.A. meeting recently in Los Angeles voted to approve the ordination of women as ministers.

The standing vote showed a heavy majority favoring ordination. The proposal will now be submitted to the presbyteries, a majority of which may approve.

One opponent of the proposal, Rev. Victor G. Dawe of Framingham, Mass., said he feared that approval would make more difficult the proposed union with the Southern Presbyterian Church "since that Church does not even ordain women as elders."

A statement criticizing the Roman Catholic Church's "tend to exalt the figure of the Virgin Mother" was adopted unanimously and without debate.

It asserted that an increasing emphasis by the Roman Church on the figure of the Virgin Mary has "widened the breach" between that faith and other Christian communions.

The statement said the devotion to Roman Catholicism to Mary "is unequalled and even exceeds, the devotion to Christ Himself."

"The glory of Christ's Headship in His Church, His undying concern for the members of His body and for all human beings, is both tarnished and challenged by the new status accorded to the Virgin. The meaning of Christ's Kingship for life and history becomes emptied of all true significance." [RE]

TUNING IN: ¶ Converts to Roman Catholicism are reckoned in terms of adult baptisms, because most of them are given at least conditional baptism, and it is baptism, rather than confirmation, that admits them to communicant privileges in the

Roman Church. Such persons may be communicants for some considerable time before they are confirmed; for confirmation is not considered the prerequisite for communicant status as it is in the Anglican Communion.

GREECE

Visit Declined

The Holy Synod of the Greek Orthodox Church will decline an invitation from Patriarch Alexei of Moscow for Archbishop Spyridon of Athens and a group of bishops to pay a three-week visit to the Russian capital.

Patriarch Alexei of Moscow said the invitation was an expression of "friendly intentions."

Archbishop Spyridon was understood to be preparing a note turning down the invitation.

Doubts as to the wisdom of accepting the invitation were expressed in Athens by *Kathimerini*, daily paper:

"If the Church in Russia were free to carry out its religious and social mission," the paper said, "the invitation might have a real meaning. Since, however, this Church is under the control of the State—then if this is against the will of its ministers—such a visit has no meaning at all, especially since no one can foresee to what extent the Kremlin may exploit it."

"We do not anticipate what decision the Holy Synod will make, but we hope its members will study the Communist bid from all points of view including the possibility that it may simply be a trap."

[RNS]

SOUTH INDIA

Protest

The Church of England is shortly to review its relations with the Church of South India, through the convocations of York and Canterbury. Two hundred and thirty-three clergy of all grades and Bishops of the Province of South Africa have issued, in their personal capacity, the following statement:

In view of the crucial decision which now have to be made by the English Convocations concerning the relationship of the Church of England to the Church of South India, we clergy of the Church of the Province of South Africa consider it our duty to make our position clear.

The action of the two English Convocations can in no sense be regarded as a purely internal matter of the Provinces of Canterbury and York. The entire Anglican Communion has its center of gravity in England and it lies within the power of the English Convocations to preserve the unity of Anglicanism throughout the world or to disrupt it. We beg the members of the two Convocations to consider most earnestly the responsibility which is theirs. We oppose any alteration of the relations between the Anglican Communion and the Church of South India and we

WINNING IN: The Church of South India was formed in 1947 as a union of non-episcopal bodies and four Anglican dioceses which are, of course, no longer a part of the Anglican Communion. When the union was effected, the Anglican bish-



RNS

IN NEW PROVINCE OF CENTRAL AFRICA: Dr. Edward F. Paget, Bishop of Mashonaland (second left) was recently enthroned as first Archbishop. At the same time the new province was inaugurated by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury (right). Shown left to right: Dr. William James Hughes, Bishop of Matabeleland; Dr. Paget; Dr. Geoffrey Hare Clayton, Archbishop of Capetown; and Dr. Fisher, who has apparently just told a joke.

base our opposition on points of both faith and of order. We believe that the Church of South India in its doctrines and constitution represents a position which is irreconcilable with that of traditional Anglicanism. We deplore all attempts to achieve the unity of Christendom on a pragmatic basis which seeks to ignore real and vital matters of doctrine and order. All such attempts we must actively oppose.

If the Church of England should enter into any relationship with the Church of South India which involved intercommunion or the recognition of the ministry of the latter, then we must consider ourselves bound by conscience actively to work for a change in the relationship between the Church of the Province of South Africa and the Church of England.

This letter has been signed by 233 clergy of this Province.

ops that went into it consecrated additional bishops for the new body. All new bishops and presbyters will be episcopally ordained, but non-episcopally-ordained ministers who went into the union will be allowed to continue for 30 years.

The Apostolic Succession

THE QUIET discussions that have been going on between the Episcopal Church's Commission on Approaches to Unity and a similar commission of the Methodist Church have had some public attention recently in connection with the problem of apostolic succession.

The Episcopal Church's bishops have the apostolic succession and the Methodist Church's bishops do not. Inquiry is now focusing on the possibility of the gradual restoration of the apostolic succession in the Methodist Church in the long-range interest of reunion.

In developed Catholic theology, Holy Orders is counted as a sacrament, although the Prayer Book reserves the word "sacrament" for the two great acts of the Church which have a "visible sign or ceremony ordained by Christ" and are "generally necessary to salvation." Like Baptism and Holy Communion, Holy Orders rests upon Christ's ordinance, His establishment of a ministry in His Church with certain powers and functions. Like the two great sacraments also, Holy Orders is conferred with a certain form and matter by a certain minister with a certain intention. These four things — an approved form, matter, minister, and intention — are generally regarded as necessary to the validity of the ordination rite. And, in modern usage, the term "apostolic succession" means that these conditions necessary to validity have been fulfilled in an unbroken line extending all the way back to the apostolic age.

Scholarship, however, can becloud any theological issue. And modern historical researches have disclosed variations in early Church practice in regard to not only Holy Orders but Baptism and Holy Communion. The "matter" of the two great sacraments — water in baptism, bread and wine in Holy Communion — is almost the only thing that cannot be shown to have varied considerably from time to time or from place to place. The ministry has been subject to more variation than some of the other sacraments, or sacramental rites; and the latest variation in Roman Catholic usage took place within the past few years when the present Pope issued an Apostolic Constitution declaring that the "form" in Holy Orders is not the phrase, "Receive the Holy Ghost," but a prayer* called the "preface" (and in particular certain phrases of that prayer) preceding the laying on of hands. The Apostolic Constitution conceded that in other periods and in non-Latin rites there

might be a different valid form. The "matter" of the sacrament is now generally conceded to be the laying on of hands, and the papal statement agreed with this point of view.

It is discomfoting at times to realize that theology, like other sciences, is not an exact science. Recent newspaper accounts about troubles with the Salk vaccine may remind us that nothing dealing with people is a matter of absolute certainty. The validity of Holy Orders is, like the production of a serum, an area in which there is a considerable margin for error both negatively and positively. A serum is validated only by what it does in the human body. And basically, the thing that validates any order is what they do in Christ's body, the Church, and whether that body accepts them.

THIS editor has heard the chief bishop at a consecration make a slip of the tongue in the sentence, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God," saying instead, "Receive the Holy Ghost for the office of work of the Church of God." An invalid consecration? In the service contained ample references to the intention that its object was the consecration of a bishop. There was no possibility of confusion in God's mind or the congregation's, as to what was being done. The dispensation of God's grace cannot be defeated by a slip of the tongue.

However, we say that Anglicans have the apostolic succession and that Methodists have not. And our canons and formularies will not accept the validity of a ministry which does not have that succession. The issue here centers primarily over the lack of the necessary minister — a bishop — to consecrate the first Methodist bishops. If there had been such a bishop, he would have provided a noted continuity with the episcopate back to its establishment by the apostles who, in turn, received their commission from Christ.

If a bishop in the apostolic succession were present at such a Methodist consecration, the other conditions for validity would also have to be fulfilled: form, matter, intention. The Roman Catholics regard Anglican orders as invalid, even though they admit that the line of bishops was not broken, because they do not think the ordinal used by the Anglican Church in the 16th century was adequate in expressing the intention of the Church to consecrate a bishop in the sense in which Roman Catholics use the word.

Under ordinary circumstances, the question of intention has a very limited meaning. A bishop cannot be consecrated accidentally, or in play, or

*Though this papal pronouncement shifts the ground of argument between Churches on the sacrament of Holy Orders, the emphasis on prayer to God rather than statements to men as the thing that leads to results in Church life represents a distinct enrichment of Roman Catholic thought on the nature of the sacraments.

force or fraud. But he can be validly consecrated by a bishop who does not personally believe in the spiritual significance of his act, as long as the bishop intends "to do what the Church does" — i.e., to limit a certain man to a certain office in the Church. When an inter-Church consecration comes up, however, the intention "to do what the Church does" is a question of much wider scope. Is it the intention to make a bishop of the Church of Christ — the Holy Catholic Church — or to make another kind of bishop? Do the laws, customs, and general life of the Church in which he is to minister conform generally to the laws, customs, and life of the Holy Catholic Church? Would it be possible for him to function in his own communion as a Catholic bishop? The Roman Catholics unflatteringly concluded that the episcopate in the Church of England was radically different from the episcopate as they knew it. The intention to consecrate a bishop is not the intention to give a man a certain title, but a certain office. And unless the office is the right office, the title is only a linguistic coincidence.

Anglicans are not overly distressed by the Roman failure to recognize the validity of Anglican orders. This is only one of the points of difference we have with Rome, and probably not the crucial one. Nor do we, in turn, think that Methodists should be overly distressed by the failure of Anglicanism to recognize their orders. The difference in ordaining is in reality only a symptom of a broader problem.

THE Reformation, as carried out to its full historical development in later centuries, resulted in two generally distinct and recognizable forms of Church life — Catholic and Protestant. Anglicanism, staking its hope upon what seems outside Anglicanism to be an impossibility, attempted to combine all that it could of these two streams of Church life in one communion. It did not abandon the Catholic ministry, because it did not desire to abandon Catholicism. Continental Churches, and later the Methodists, abandoned the Catholic ministry not just because they could not find a bishop to go along with them but because they set aside the concept of Church life in which the Catholic ministry was a necessity. Anglicanism also tried to preserve in its own life the essential values of the Reformation, and in result although it maintained a rigid rule regarding the transmission of Holy Orders, it permitted wide limits of toleration in the concept of what the ministry does.

It really is not necessary to have Catholic ordination for a Protestant ministry. The Anglo-Catholic's concept of the powers of a Methodist minister is pretty much the same as the typical minister's concept of his own powers. The Anglo-Catholic has, however, further ideas of priesthood, eucharistic sacrifice, absolution, and blessing which he would delight to share with the Methodists. And if the Methodists had such concepts they would undoubtedly seek

Catholic ordination, as the Philippine Independent Church did.

Anglicanism's peculiar compromise — insistence on agreement about how the ministry is transmitted without an equal insistence on agreement about what the ministry does — is hardly a gift which we can unreservedly commend to others. The effort to extend this area of agreement on transmission may at times result in extending the area of disagreement on function and impede Anglicanism's natural process of recovering its own unity upon the place of priesthood and sacrament in the life of the Church.

Faced with the prospect of extending a valid episcopate to those whose sacramental concepts seem inadequate to us, some of us groan, "O Lord, do we have to go through all that again?" This is, no doubt, an ungenerous attitude, and one which is quite unfair to the Christian sensitivity and understanding of those with whom we are negotiating. Nevertheless, we must be frank to say that, from the Catholic point of view, the Episcopal Church has just the right number of Liberals and Evangelicals to correct our Romanist tendencies; and, until we can agree articulately with them on what the Church is and does and can present to the world a Christianity that is reasonably united and self-consistent, we shall be dubious about complicating the discussion by bringing in others.

The question of extending the apostolic succession to a Church which desires it for its own sake is, of course, an entirely different question. It is not up to us to hoard God's gifts. If the Methodists should desire the apostolic succession because their studies had convinced them that it was important to the right ordering of the life of the Methodist Church, few are those who would stand in the way. What we question is the idea of imposing the succession upon them as a demand from us, a bargaining point in a negotiation, a tie-in sale in which they must get something they do not particularly want in order to get something they do want.

The Priesthood

THE Episcopal Church may appear to show great pride in the apostolic succession of its bishops, but the priesthood is the order of the ministry that really explains the necessity of bishops.

Two articles in this issue — one by a young postulant, the other by a priest who entered the ministry at a later age — set forth aspects of the priestly vocation. Only by understanding the kind of ministry they are talking about can one understand what the apostolic ministry is really supposed to be — not an office of "holy administration" but leadership in the praise of God, in feeding His flock, in offering the Holy Sacrifice, in declaring the good news of the Risen Lord. When we allow our bishops to exercise their priesthood more freely, the true nature of their office will be easier to understand.



RNS

A HARD ROAD: But a rich and beautiful one.

*A few tips for those who
call to Holy Orders when*

So You've Got a Late Vocation!

By the Rev. E. W. Andrews

Vicar, Calvary Church, Roundup, and Trinity Church, Martinsdale, Mont.*

THERE are good books that tell you how to deal with a vocation to Holy Orders born before you start shaving. Most of these books are beside the point for men with graying temples whose lives are complicated by wives, children, and successful careers outside the Church.

Plenty of such men get vocations. They have been getting vocations from before the time Augustine plumbed the depths of lechery and sophistication and then, at 33, stood up to live richly for God.

Perhaps you're a lifelong Churchman whose spiritual life seems to be catching a new and brighter fire. More likely you are a convert, still a little amazed to find yourself in the Church at all, yet finding yourself drawn closer and closer to the altar and the Cross.

The first time the vocation idea comes, you pooh-pooh it, and it quietly goes away. But it comes back — once, twice, again. So you go, rather diffidently, to discuss it with your rector or your favorite contemporary saint.

You figure he'll laugh at you — you are obviously too old, too ill-trained, clearly unworthy. But he doesn't laugh you off — not ever. He may view your idea with deep skepticism, but still he

thinks, "Maybe this is the real thing, and not just another middle-aged neurotic who wants to play Church."

He looks wise and gives you some advice. But all that his advice amounts to is, "Go home and pray about it." There isn't any other advice he can give at this stage.

So you go home, and your praying gets all mixed up with temptations. The prayers come out something like this:

"O Lord God, show me Thy will and guide me to a right decision. O Mammon, whom I have worshipped, how will I eat and clothe my family and keep myself in Buicks if I desert thee? O Christ, Whose sacrifice I'd offer, keep me pure and humble in this choice. O Satan, father of

my vaunting pride, will I look well as clericals?"

You think I'm kidding? You think you can pray for guidance and keep it straight and clean? Just try it, brother. Mammon and Satan know this is a time they'd better get on the job.

That doesn't mean the prayer is useless — far from it! God is stronger than His enemies, and if He chooses to answer you, His voice will be stronger than theirs. If His decision is that you, a layman, accept it. The calling of a lay worshiper is not inferior to that of a priest; it is only different.

If the guidance appears to be Christ's old cry, "Follow me," then go back to the man who's running interference in your spiritual life. His hopes may be high now, but he'll hide them. He may try to scare you by telling you almost half the difficulties that lie between you and ordination. Where he leaves off,

The author resigned his position as editorial director of the National Safety Council in Chicago at the end of May, 1952, to become lay vicar of Calvary Church, Roundup, Mont., and to study for Holy Orders. He was ordained deacon in November, 1953, and priest in October, 1954.

*Author's note: I'm not an expert on this subject. All I've done is walk the road. I hope some wise bishop or experienced examining chaplain will soon be moved to discuss the topic from a broader and deeper knowledge.

evils will take up, and once again the vocation idea will be tested in solitary struggle and prayer. Maybe this process will be repeated several times.

If your vocation is sound, you'll still hear God calling, and you're ready to discuss ways and means with that spiritual blocking back of yours. He'll talk ministry, and he may or may not talk the route of self-education under the old man's canon."

If you're a bookish sort, maybe seminary is your best road. I wouldn't know. But if you're a guy who missed college or forgot what you learned there many years ago, I'd say "nix" to seminary. I know that when you say "nix" to seminary, a good many dioceses will say "nix" to you. Let 'em! There are plenty of other dioceses short-handed and warm-hearted enough to gamble on a vocation who shows promise. One of them may let you sweat out some years as lay pastor of a hard-up mission on some back road while you study for your canonical examinations.

Maybe your spiritual guide can put you in contact with a bishop who might like you. If not, try to get other clergy to write to bishops or priests who are in a position to help you. Get a lot of such letters out. I spent six months trying to wangle a spot in a diocese where I had good connections. But I became a stultant in another diocese hundreds of miles from there, where I knew no one. Sooner or later, if it is meant to be, you may get a letter from a bishop who might accept you. His letter will be very guarded, so as not to commit him rashly. But he'll want to know more about you. Make your reply a good one—build yourself as high as you honestly can, and still keep yourself sounding humble.

If that letter produces an interview with the bishop, I suggest an immediate switch in tactics. For the sake of your mortal soul and your happiness for years ahead, level with the man. Play yourself down, if you have to err on the low side or the other. He knows what he needs, and he can probably judge you accurately if you don't louse up the interview with self-promotion. Self-promotion may either scare him off you, or, that's worse, get you accepted for the wrong job.

Assuming that the bishop likes you or is so desperate for manpower that he has to take long-shots, he may offer you a station. On this, here are two suggestions:

(1) If you are given a choice of stations, take the one farthest from diocesan headquarters. It's better to find out quickly whether you are good at independent ministerial action than to lean on even the broadest of episcopal shoulders.

(2) If you are to work under the direct supervision of a near-by priest, go and look him over before you accept, to learn whether you and he can stand each other. At the same time, give some thought to how his wife and your wife will get along.

If all the complications are out of the way and you have before you a flat offer from the bishop—a station, a place to live, some hopes for support, and a plan of study—then, my brother, stop! Think the whole thing through again before you quit your job, sell your house, and pile the family in the jalopy for the Great Adventure.

This isn't your last chance to turn around and run in realization that the vocation idea was sour. But it is the best chance to do so without great trouble and embarrassment.

Let's be perfectly clear about one thing. Mother Church loves her servants, cherishes and cares for them. But she can't be sentimental about them. She knows you smash your old way of life to come to her, but she can't guarantee you that she'll support you the rest of your life. So, before you quit your job, test the strength of your vocation against the bitter knowledge that in six months or a year you may be coming back to rebuild the shattered fragments of your secular career.

But, we'll say, you still decide to go ahead, and you announce your plan to employers, real estate men, neighbors, and the boys in the back-room poker game.

Right here you enter a very interesting period. The idea of a late vocation, though it is old as the hills, always strikes a representative group of seculars as amazing. Some of them will think you're nuts. Others will try to psycho-analyze your brightest dream into the most cowardly of flights from responsibility and reality. Some of them may bring you pastoral problems to solve on the theory that your declaration of intention qualifies you as a good shepherd. Still others will tell you how wonderful you are and how noble it is to make such sacrifices for the Cause.

All these folk deserve courtesy. But only the last two types need more than courtesy. Better deal with the pastoral problems, if you can. You'll be dealing with plenty of others you don't know how to handle soon enough. And be very considerate of those "gee-you're-wonderful" folk. Don't for a minute believe 'em. But treat 'em very gently, for what you are doing may help 'em. I know, for I was one who fell enthusiastically on

the neck of a man with a late vocation, and two years later I was on the road he'd taken.

Incidentally, it will help you later on, when the going gets tough, to remember how many good people will be bitterly disappointed if you fail.

When you reach your field, you will face all the joys and headaches of any beginning ministry. Since this is not a treatise on practical theology, let me confine myself to three points which are special and different for the lay minister studying for orders.

First, few people outside your Church will think of you any differently than they do of any other minister. They'll call you "Reverend," and you'll soon weary of correcting them. You *are* the Episcopal minister, and the reputation of the Church in the community hangs on your conduct and judgment just as much as if you were an ordained priest.

Second, walk humbly but not servilely among the diocesan clergy. You are the least of Christ's servants, surely, but you, like the senior presbyter, are one of His servants. Make no orations at conferences about how much better things were done back home at St. Lethargus by the Ford, but don't be afraid to speak to the point of your present work and ideas. Don't expect admiration from the clergy. They had vocations, too. Also, they've seen lay vicars who turned out to be lemons. They'll hope great things for you, but they will not assume that you are great.

Third (and this is the hardest to learn), be tough with yourself in the allocation of time between studies and ministerial duties. I know—how well I know!—the strength of the temptation to do the urgent Church job today and postpone the studies which can always be put off to next week. But if you keep to those standards of urgency and postponability, you'll never get down to study and never pass those canonicals. Which means that your people will go for more weary months or years without the Communion, absolutions, and the priestly blessings.

There's nothing easy about the late vocation's road, and you might as well face that fact. It will call on the best of your spiritual and physical resources, and even your best will not always be good enough.

Yet—from my heart, my brother—it is a rich and beautiful road. If you can walk it at all, you will find it the happiest you've ever known. Every toughness, every hardship, every weariness and fear and anxiety becomes transformed into a challenge that makes the prize the more worth winning.

Take your time about making up your mind. Consider it prayerfully and carefully. But if it is what God wants you to do, it will enrich your life and the lives of those you love.



I'm Scared Stiff

when I contemplate the priesthood as my vocation

By a Young Postulant for Holy Orders

I APPLIED for admission as a postulant for Holy Orders[¶] today. I thought that you might like to know how I feel about it. To tell the truth, I'm frightened. To put it more bluntly, I'm scared stiff.

Sure, I've often thought of becoming a priest. I was raised in another Church, you know, and the first contact I had with the Anglican Communion made me realize that here was *the* Church, not just another man-made job. Here was a living branch of Christ's one Holy Catholic Church. Here I could feel that I had a living relationship with all saints of all ages, with everyone from St. Stephen the First Martyr right on down through St. Augustine, St. Bernard of Clairvaux, St. Francis of Assisi, with Hooker and Andrewes, with Pusey and Keble, with the Catholics and Evangelicals alike. Here was a Church that did not limit my range of thinking with imaginary bounds set by a Luther or a Melancthon.

Some of my first contacts with the Church made me wonder if it was not too perfect. The Prayer Book was perfection. It compared with the early Catholic liturgies. Perhaps, like anything that is jewel-like in perfection, the Anglicans would be a "stuffy," British Museum crowd, contented to limit their charity to a few well-spaced clothing drives and generous contributions to the Red Cross and Community Chest.

But that wasn't so either. People have told me of "snooty" parishes, where the

mink dominates, but I've always retaliated with the obvious fact that the rich must get to heaven as well as the poor. And in some of these so-called "snooty" parishes I've found more real devotion than some people would suspect, proving that we must have our royal St. Olafs as well as our St. Clares.

I saw the Church at work through her monastic orders. Her convents of nuns and monks proved that a real Catholic life was the life of the Anglican Communion. The beautiful charity exercised by *real* Anglicans one toward another was more heartily realized when I studied the writings of our monks and nuns and came to the conclusion that one could find more Evangelical spirit here than in many of our so-called "low" churches. I came across arguments, fights between Churchmen, sometimes merely humorous and sometimes pitifully lacking in charity and knowledge of the other fellow's real stand and opinion.

I found a vigorous, though plain Catholicism in the South, and I found an equally vigorous and elaborate Catholicism in the Middle West. I found men looking askance at another's Churchmanship, men carried away by a wind of uncharitableness, men wondering about another's "soundness," and I found, too, that it usually boiled down to the fact that we sometimes consider another's po-

sition "unsound" when we do not see that position for some reason known and unknown to us.

I found that there are few things that have been believed and practiced all times and in all places, few things that *must* be held in order to be Catholic. And yet I began to realize that in order to convert the world, we must not water down our Faith, we must go back on what we believe in order to make it more palatable to the modern taste. But restatement of orthodox doctrine is always helpful, as any chaplain ministering to students at a university will tell you.

I found that I could hold personal opinions on ritual and practice. My venture in the Church of my choice was sometimes hilarious, like the time that I attended a rather advanced church which performed the Asperges[¶] before the Eucharist on Sundays. I was rather alarmed and confused when I saw a priest approaching with the aspergillum ready to sprinkle the congregation with lustral water, to remind them of the baptismal regeneration. And afterwards when I told him of my consternation he laughed, patted me on the back, and explained that the ceremony was a private one, something that no Anglican would want to make compulsory for the whole Church, and that he himself

TUNING IN: ¶A postulant is a man in the first stage of formal recognition as an aspirant to the Sacred Ministry. Application is made to some bishop, who, if he accepts the man, adds his name to the list of postulants from his diocese

and keeps in touch with his progress. ¶The Asperges is the sprinkling of the congregation with holy water before the principal Eucharist of the day, to the singing of "Thou shalt purge me, O Lord, with hyssop," etc., of Psalm 51.

particularly care for it, but utilized to please his congregation, who had been accustomed to it and who found devotionally helpful.

I'm only 23 years old, but I've gone through a lot of suffering. I'm no brain-orm, as the college crowd would say, but I'll never be a professor in a theological seminary. I do know that the fire for the priesthood grows with each day. Sometimes I'm tempted to forget about it, especially when I've been lazy or when I haven't studied as much as I should have. I feel as though I can't be able to make it. And then I pray and go to the Holy Communion and receive the Holy Sacrament, and things get into their proper perspective. I see that the only thing for me is the priesthood. And I realize that if I should not be a priest I would be untrue to my vocation, to my calling. The things I've gone through have proved to me that life isn't beautiful, that the world isn't perfect, but that it can be made more beautiful, more holy. Our sufferings purify us, burn the dross away, and if we utilize them properly, make us more like Christ.

I'm no starry-eyed romanticist either. Last week I visited the scene of a car accident and saw two young people horribly mangled, their bodies twisted and broken. I thought of the times when I'll be required to anoint the injured with Holy Oil, or when all my senses will revolt at the sight of human misery. It won't always be easy to follow where Christ leads, but I'll do it because Christ will give me the power to see it through to the end. My desire to tend the sick and suffering, those tortured with mental and physical pains, will be sustained by the grace that Christ will give to me.

I think that the main reason for choosing the priesthood is always this — to do the work of Christ in the world. Seminary men don't feel that they'll convert the world — they know that they won't. But if they can convert one soul to Christ they have done great things for our Lord.

It isn't easy to think of being called to a deathbed at four in the morning; I think of attempting to reconcile a couple who are heading for the divorce court, leaving perhaps two children behind; to think of seeing those we have loved and prayed for come to the Sacraments only to leave them for more alluring pastures. But I'm not becoming a priest in order to lead a rosy life in a well-covered rectory.

The other day a well-meaning woman said to me — "Oh, how wonderful that you are becoming a priest! Imagine — you'll have so much time to spend on your books and music!" I've been thinking of her misconception of what the priesthood really is. I couldn't rest until I told you how wrong she was.

By the Rev. Joseph W. Zneimer

Trinity Church, Lancaster, N. Y.

JUNE 5th this year is Trinity Sunday. The importance of Trinity Sunday lies in the fact that it marks the conclusion of the revelation of God in Jesus Christ, as it is portrayed in the Gospels and emphasized during the Christian Year.

The Christian Year is, as it were, an exquisite tapestry depicting the great moments in the life of our Lord. It tells, in Advent, of the period of preparation for His coming. Then the scene changes and we look in upon a manger and there we see the Babe of Bethlehem. He has already been rejected, for there was not room for Him in the inn, but our joy at His coming is so great that we do not realize this fact. We follow Him as a young lad eager to learn the trade of his father, a humble carpenter. Now, in Epiphany, He is in the temple talking with the learned men, and jarring them with the wisdom of His answers. He was a real boy, and yet He was obedient, kind, and loving. In Epiphany, too, we see him as a man among men, but manifest as the Son of God.

The color on the tapestry is becoming drab and gloomy, we enter a period of penance; we call it Lent. Jesus takes personal charge of those to whom He is to give a divine commission. There are just a few disciples; they don't take up much room on the tapestry. It is the great throngs who want to get rid of Jesus that are much more prominent in the picture, yet He is seen above them all. The crowd wins for a short time, for now we see three crosses, with Jesus, the Son of God, in the center — even as He is the very center of our lives.

And then a change in coloring — a brilliant white. The Jesus of the cross and the tomb is now the Risen Lord. From here on are scenes of reunion with the faithful, culminating in His glorious Ascension. And now the glorious day of Pentecost.

It is difficult to weave a picture of inspiration. And yet, after the experience of Pentecost, this small band of men and women went out into the world to preach Christ and to baptize sinners into the kingdom of heaven.

What an experience we have had looking at the tapestry! And now we turn away, for what we have seen bids us get into a festival mood, and pay honor to the Holy Trinity: God the Father, who created us; God the Son, who re-

A LOOK at a TAPESTRY



deemed us; and God the Holy Spirit, who sanctifies and cleanses us.

What does this all mean to us? It means that for the rest of the Christian Year we are to strive to fulfill God's purpose by the application of Christianity to daily living. The next 25 weeks will be the Trinity season. And each and every day of those weeks will present to us new opportunities to reorganize our thinking concerning the Christian Gospel.

And so, as we pray for ourselves, let us pray for one another:

"O God, the strength of all those who put their trust in thee . . . grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord."

Pennsylvania

May 2d.

Bishop Hart urged the diocese to meet the rapid growth of the Delaware Valley's expanding economy and growing population centers. The diocese oversubscribed a goal of \$70,000 for a new diocesan center by pledging \$120,000 for this purpose. The City Mission of the diocese reported on its 85th anniversary.

BUDGET: \$544,017, of which \$309,196 goes to National Council and \$234,821 is the diocesan missionary budget.

BUILDERS FOR CHRIST: \$354,000, 50% over its quota.

ELECTIONS. General Convention deputies: clerical, James Niblo, Harry Longley, John Bomberger, Peter Van Der Hiel; lay, Robert McCracken, P. B. Lee, Thomas Ringe, C. C. Morris. Alternates: clerical, Jesse Anderson, Emmett Paige, Thorne Sparkman, David Trauger; lay, E. L. Van Roden, W. P. Heston, William McClenachan, Jr. Standing Committee: clerical, W. R. McKean; lay, Edward Clay.

Wyoming

May 3d to 5th.

The finance committee was instructed to figure out what the assessments would be if the district were to become an aided diocese. If these amounts are accepted by the vestries and executive committees, Wyoming will make a trial run on this basis over a two year period.

CONFIRMATIONS: 659. For the sixth year, there was an increase over the previous year.

NEW PARISH: St. George's, Lusk, Wyo.

ELECTIONS. General Convention deputies: clerical, Raymond Clark; lay, Howard Smith. Alternates: clerical, Otis Jackson; lay, C. O. Horton. Executive Board: clerical, Harold Weaver; lay, Bruce Cooke.

Iowa

May 10th and 11th in Des Moines.

The debt limit for the diocesan trustees of funds and donations was raised to \$500,000. In order to build up a contingency reserve fund of \$50,000, each communicant will be assessed \$1.00 per year. Bishop Smith was given \$1000 on his fifth anniversary as diocesan.

BUDGET: \$106,073, an increase of about \$20,000.

UNITED THANK OFFERING: about \$21,560.

CONFIRMATIONS: 781, a record number.

NEW PARISHES: St. Michael's and All Angels, Mount Pleasant, Iowa.

GUEST SPEAKER: Bishop Quarterman of North Texas.

ELECTIONS. General Convention deputies: clerical, Paul Davis, Charles Gunnell, John Taylor, Frederic Williams; lay, Theodor Rehmann, David Ainsworth, M. F. Carpenter, Manning Howell. Alternates: clerical, Clyde Jardine, Kirby Webster, Fred McNeil, Dominic Loferski; lay, John Shields, A. J. Bender, Harris Jones, James Bever. Woman's Auxiliary delegates: Mrs. Manning

Howell, Mrs. Wayne Leffler, Mrs. E. S. Ferguson, Mrs. Kalman Spelletich.

Standing Committee: clerical, Elmer Johnson, James Gregori, Russell Johnson; lay, Frank Davis, Virgil Hancher, Fred Maytag, II.

Diocesan Council: clerical, Charles Fletcher, James Gregori, Arthur Fippinger; lay, William Jackson, Sam Bickal, Robert Fisher.

Georgia

May 10th in Fleming Heights, a suburb of Augusta, Ga.

Bishop Stuart announced that invitations to Communion for "all baptized

persons" were not to be issued. He said that race relations are like interpersonal relationships; not law, but love will bring desegregation in the parish as in the diocesan and national Church.

BUDGET: \$88,000, one fourth of which is for National Council.

CONFIRMATIONS: a record number.

BUILDERS FOR CHRIST: \$13,588.78 on a quota of \$20,671.

UNITED THANK OFFERING: \$14,790.

GUEST SPEAKER: Dr. Edward McCrady.

ELECTIONS. General Convention deputies: clerical, F. B. Tucker, William Brace, J. J. Martin, T. P. Hall; lay, Lewis Leach, Brooke Thompson, Thomas Johnson, Spencer Connerat. Alternates: clerical, G. R. Madson, Ernest Risley, William Baxter, A. B. Clarkson; lay, R. L. Gordon, Osborne Morgan, William Harden, Lehman Morgan.

Executive Council: clerical, M. J. Kippenbrock, Ernest Risley, William Baxter, G. R. Madson; lay, J. H. Thomas, W. H. Flowers, T. M. Johnson.

Standing Committee: clerical, F. B. Tucker; lay, Lehman Morgan.

Central New York

May 6th and 7th in Elmira, N. Y.

An amendment to permit women to be elected on vestries and as convention delegates was passed. It must be adopted again by a majority in 1956 to take effect. Bishop Peabody said that the past year saw an unparalleled record of mission building in the diocese.

ELECTIONS. General Convention deputies: clerical, William Cole, Raymond O'Brien, Harold Hutton, M. D. Lee; lay, Frederick Weymer, C. W. Guy, W. C. Young, Morris Weeden. Alternates: clerical, Charles Sykes, James Mahagan, Walter Welsh, Robert Sudlow; lay, David Trainer, Jr., John Farnham, Robert Branan, Clarence Hall.

Standing Committee: clerical, Raymond O'Brien, Harold Hutton; lay, Frederick Weymer, A. M. Lowman.

Diocesan Council: clerical, Charles Sykes; lay, Richard Zogg.

North Carolina

May 10th and 11th in Charlotte.

About three-fifths of the diocesan endowment fund has been raised. A portrait of Bishop Penick was unveiled to be hung in the parlor of St. Mary's Junior College, Raleigh. The Rev. Theodore Cheatham was honored as he attended his 50th diocesan convention.

ELECTIONS. General Convention deputies: clerical, W. M. Moore, Jr., H. H. Rightor, Thomas Smyth, Gray Temple; lay, Francis Clark.

In their conventions dioceses and districts assess the work of the Church in the preceding year and plan for the future.

Richard Stone, A. L. Tyler, James Webb. Alternates: clerical, James Dick, Carl Herman, H. Jeffress, Jr., David Yates; lay, Ralph Boudin, John Drake, Henry Lewis.

Standing Committee: clerical, James Dick, Carl Herman, Thomas Smyth, Gray Temple; lay, broke Nash, Isaac Thorpe, James Webb.

Executive Council: clerical, John Drake, Henry Rightor, J. H. Thompson; lay, F. Covington, Thomas Pearsall, N. H. Robb, F. Bailey, Jr., Mrs. L. B. Evans.

Upper South Carolina

May 3d in Spartanburg, S. C.

A proposal to admit women delegates to the convention was defeated. The diocese will not now accept a proposal to establish a hospital for alcoholics. An office of archdeacon or bishop's deputy was added to diocesan offices in a revision of the canons.

BUDGET: \$112,602.

GUEST SPEAKER: Bishop Emrich of Michigan.

ELECTIONS. General Convention deputies: clerical, John Pinckney, C. C. Satterlee, Jack William Lumpkin; lay, F. D. MacLean, W. Jennings, Joseph Hart, Jr., I. A. Trivley. Alternates: clerical, J. K. Morris, George Munton, Jr., J. G. Stranch, J. H. Easley, H. H. H. Standing Committee: clerical, C. C. Satterlee, W. W. Lumpkin, Martin Tilson, J. A. Pinckney, Kenneth Morris; lay, Wyndham Manning, Reese, Jr., David Ellison, Jr., R. W. Thoburn, William Riley.

Executive Council: clerical, Jack Cole, Richard Sturgis; lay, DuBose Stuckey, Moultrie B. David DuBose.

Rochester

May 10th in Rochester.

For the first time, the diocese is meeting its full quota for missions in the diocese and in the national Church. An amendment to permit women to be delegates to the convention, passed last year, was lost on its second reading. Bis

ark spoke of the need of increasing ministry to older people.

BUILDERS FOR CHRIST: \$45,173, on a quota of \$37,612.

NEW PARISH: St. George's, Charlotte, N. Y.; new mission, Trinity, West Nyack, N. Y.

BUILDINGS: parish houses being built at Newark; St. Stephen's, Newark; Christ Church, Hornell.

ELECTIONS. General Convention deputies: clerical, George Cadigan, Roger Alling, Frank Fisher, John Primo; lay, Thomas Hargrave, Lee Under, Clarence Thomas, William Corwin. Alternates: clerical, Elwyn Brown, Donald Gratiot, West Scott, Frederick Winnie; lay, Joseph McNeill, George Walsh, R. L. Gridley, Charles Allen.

Standing Committee: clerical, Roger Alling, Frank Fisher; lay, Walter Durfee, T. S. Knight.

Lexington

May 3d in Lexington.

Bishop Moody was honored on the approaching 10th anniversary of his consecration. Minimum clergy salaries were raised to \$3600 and house for married clergy; \$3000 and quarters for single men. The convention voted to support Bishop Moody's program, including a sustained effort to support the new diocesan seminary, the completion of the Cathedral of the Holy Spirit, new mission churches, and the expansion of college work at the University of Kentucky.

ELECTIONS. General Convention deputies: clerical, Clarke Bloomfield, Francis Cooper, Addison Lee, Edgar Newlin; lay, Waddill Platt, E. L. Donald, George Roth, Charles Bailey. Alternates: clerical, J. P. Cox, F. W. Kephart, Jr., Edwin Miller, Frank Knutti; lay, Thomas Rusk, George Enos, Angus McDonald, J. V. Proctor.

Executive Council: clerical, E. W. Baxter, Clarke Bloomfield; lay, Waddill Platt, Mrs. Preston Johnston.

Standing Committee: clerical, E. W. Baxter, Francis Cooper, Clarke Bloomfield; lay, Waddill Platt, George Roth, Herbert Anderson.

Nebraska

May 4th and 5th in Nebraska City.

The diocese will undertake a campaign for an advance fund amounting to \$350,000 beginning January 9, 1956. **BUDGET:** \$110,604.

ELECTIONS. General Convention deputies: clerical, James Stilwell, William Cowger, Frederick Miller, Jess Hansen; lay, Paul Good, Sterling Metz, R. D. Neely, Andrew Mapes. Alternates: clerical, William Cross, Thomas Johnson, Mark Callum, William Reid; lay, L. P. Carpenter, E. Whitney, C. H. Ade, Lauer Ward.

Standing Committee: clerical, Frederick Muller, West Secker, Clyde Whitney, Eric Asboe; lay, Andrew Mapes, Sterling Metz, Paul Good, Thomas Davies.

Executive Council: clerical, William Cowger, Ellis Steinberg, Jess Hansen, William Reid, George Peek, Mark McCallum, Donald Havill, Max Kors; lay, Varro Rhodes, Frederick Crest, Robert Haines, John Cooper, Donald Berk, Hall Perrinn.

Delaware

May 10th and 11th in Middletown, Del. Bishop Mosley's plan for a development fund of \$1,000,000 for expansion of the diocese in the next five years was

approved. One-third of the congregations in the diocese have been engaged in building programs during the past year. A resolution was passed opposing giving legal sanction to any form of gambling. Another resolution approved the statement of principles of National Council on segregations in schools.

GUEST SPEAKER: Bishop Lewis of Nevada.

ELECTIONS. General Convention deputies: clerical, Paul Kellogg, Donald Mayberry, Thomas Yerxa, William Munds; lay, Houston Wilson, J. F. Daugherty, Robert Downs, C. E. Duffy. Alternates: clerical, Charles Leech, Richard Bailey, Henry Herndon, Theodore Ludlow; lay, Eben Reese, William Paton, James Marvel.

Connecticut

May 17th in Hartford.

The diocesan development program has reached its \$1,000,000 goal in three years, but funds for new buildings are already exhausted and more money is needed. Women were given representation on the executive council.

CONFIRMATIONS: 2927, received 240, a record.

MEMBERSHIP: 112,692, Church school 28,013, both all time highs. Total of 32 men studying for orders.

ELECTIONS. General Convention deputies: clerical, J. H. Esquiro, R. D. Read, R. B. Appleyard, R. Kline; lay, R. E. Baldwin, T. B. Lord, A. T. McCook, L. B. Franklin. Alternates: clerical, R. Elting, J. A. Racioppi, H. F. Hine, C. L. Willard, Jr.; lay, W. C. Hutton, R. S. Kaighn, P. Cooke, R. Worthington.

Standing Committee: the Rev. S. F. Hemsley.

Executive Council: clerical, C. R. Jones; lay, A. T. McCook.

Woman's Auxiliary delegates: Mrs. John Plant, Mrs. Andrew Huntington, Mrs. Winthrop Davis, Mrs. Charles Even, Mrs. Milton Ives. Alternates: Mrs. Charles Dixon, Mrs. Bruce Randall, Sr., Mrs. Charles Arnold, Mrs. Alexander Smith, Mrs. Charles Gilber.

Pittsburgh

May 10th.

Bishop Pardue addressed the convention on the current religious awakening, its possibilities and its dangers, and the part the Episcopal Church should play in bringing a balanced outlook.

ELECTIONS. General Convention deputies: clerical, William Hill, A. D. Rolit, Samuel Shoemaker, Ward Smith; lay, Arthur Humphry, John Lathwood, Malcolm Hay, Michael Budzanoski. Alternates: clerical, Oliver Floyd, Richard Hardman, Chester Weems, Benedict Williams; lay, S. G. Little, Joseph Oliver, J. C. M. White.

Woman's Auxiliary delegates: Mrs. William Johnston, Mrs. P. T. Lagrone, Mrs. Malcolm Hay, Mrs. Samuel Shoemaker, Mrs. Eugene Chapman.

Montana

May 10th to 12th.

Bishop Daniels, who is 70, asked for the election of a coadjutor and announced that he would turn over the major portion of his work to the new bishop at once. The election may take place in the fall. There is an acute shortage of missionary clergy in the diocese,

with seven mission fields being vacant and only one new missionary known to be coming into the diocese. Laymen in the vacant missions are carrying on the work of the Church. Minimum clergy salaries were set at \$3000, and missionary travel allowances increased.

BUILDERS FOR CHRIST: 90% of quota.

ELECTIONS. General Convention deputies: clerical, G. T. Masuda, R. C. Rusack, J. C. Holt, A. Lord; lay, ——— Orr, C. Baker, F. Robinson, ——— Bell. Alternates: clerical, C. A. Wilson; lay, R. Roberts, J. McVay, G. Durland.

Standing Committee: clerical, T. W. Bennett, C. A. Wilson, H. L. King; lay, R. S. Paulson, L. H. Larison, D. S. MacKenzie.

Executive Council: clerical, W. Davidson; lay, S. Van Voast.

Easton

To the convention budget for 1956 was added an item of \$5000, and the executive council was empowered to plan, negotiate and undertake the construction of an episcopal residence and separate diocesan offices at a total cost of \$50,000. The budget item was to provide for amortization and interest on any loan or mortgage which might be found necessary to complete the work.

ELECTIONS. General Convention deputies: clerical, William Wylie, Jr., Allan Whatley, J. R. Field, William Dewees; lay, Roger Kingsland, C. W. Kellogg, Howard Henry, R. S. Hall. Alternates: clerical, Thomas Donaldson, J. T. Marshall, W. I. Peterson, C. H. Goodwin, Jr.; lay, C. O. Hoffman, D. G. Roe, F. G. Wrightson, Floyd Schaeffer.

Executive Council: clerical, N. M. Gage, J. T. Marshall; lay, Paul Phillips, E. McM. Duer.

Standing Committee: clerical, J. R. Field, Allan Whatley, John Nelson; lay, J. P. Swing, Laird Henry.

North Dakota

May 16th to 18th in Jamestown, N. D.

Pledges of \$80,000 have been raised toward a goal of \$500,000 for future diocesan status. The district has 18 clergy, its greatest number in recent years. The new college center at the University of North Dakota has the first college chaplain in the district's history.

GUEST SPEAKER: Bishop Barton of Eastern Oregon.

ELECTIONS. General Convention deputies: clerical, Homer Harrington; lay, William Cole.

Albany

May 9th to 11th in Lake Placid, N. Y.

The convention celebrated the 10th anniversary of Bishop Barry's episcopate. A memorial to General Convention opposed Prayer Book revision at this time; another asked that a bishop be appointed for the armed forces. Action was taken to raise clerical salaries.

ELECTIONS. General Convention deputies: clerical, Allen Brown, Laman Bruner, James Pennock, Charles Persell; lay, Russell Carter, Frederick Crumb, Walter Loecher, Chester Milhouse.

Diocesan Council: clerical, Arthur Abraham, Loren Gavitt; lay, John Briggs, Alfred Gale.

Standing Committee: clerical, Allen Brown; lay, Albert Oliver.

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MINNESOTA

English Country Style

The home of Mrs. George B. Lane in Minneapolis has been given to the diocese of Minnesota in Mrs. Lane's will, for use as a diocesan center office. The house is English country style, and the property runs from Clifton Avenue to Oak Grove Street, in the rear, providing parking space for people attending meetings there. The house was built by Mr. and Mrs. Lane in 1911. Mr. Lane died in 1943, Mrs. Lane died in March of this year.

It was several years ago that Mrs. Lane, hearing of the need of a proper diocesan center, told Bishop Keeley of Minnesota that she would provide in her will. Formal announcement of the gift was to be made at the diocesan convention, when steps would be taken to make necessary changes in the house. It will be some months before the property is turned over to the diocese.

PENNSYLVANIA

Merger

Two Philadelphia churches have merged recently. The Rev. William D. Turner, rector of St. Augustine's Church, Philadelphia, announced the merger with the Church of the Covenant under the new name of St. Augustine's Church of the Covenant. The building of the Church of the Covenant, which is larger, will house the new church and Fr. Turner will be its rector. The former St. Augustine's property has been sold to a Pentecostal congregation.

The Church of the Covenant has for some years a dwindling white congregation and has been without a rector. Its vestry recently turned the property over to the diocese. St. Augustine's long-established Negro parish, has grown to nearly 1,500 members under the administration of Fr. Turner and needs larger facilities.

WASHINGTON

Oldest in U.S.

A new committee has been formed to direct the restoration of a church building believed to be the oldest in the United States of English origin.

The church is St. Luke's, of Smythfield, Va., which, according to tradition, was built in 1632 by settlers of the Jamestown-Williamsburg area.

James G. Vanderpool, librarian of the Avery Library of Columbia University, New York City, has been named chairman. Assisting him will be William Delehanty, New York City architect.

John W. Myer, director of the Museum of the City of New York. It is understood that the Rockefeller Memorial Williamsburg Foundation will contribute to the \$300,000 project. More than \$100,000 has been raised already.

ALBANY

Request

St. George's Church, Schenectady, N. Y., recently received from the estate of the late Louis Godfrey Banker, a bequest of \$300,000, according to the Rev. Edwin Kirby, Jr., rector.

NORTH CAROLINA

Building Campaign

Albert L. Butler, Sr., chairman of the board of directors of Chatham Manufacturing Co., will direct a campaign at St. Paul's Church, Winston-Salem, N. C., to raise \$300,000 for a new educational building. The campaign began in May.

The money will be used to build a three-story brick and glass educational building which will provide space for church school activities, Girl Scouts, Boy Scouts, craft programs, and other church functions.

This will be the first building project undertaken by the congregation of St. Paul's since the present church building was constructed beginning in 1929.

NEW JERSEY

Built by the Men

The new parish house of St. Thomas' Church, Glassboro, N. J., has been built largely by the men of the parish. Worked every night since last June, they have saved thousands of dollars of construction costs. The men of the parish, including the vestrymen, also worked all day on Saturdays, the women's guilds providing them with luncheon. The cornerstone for the new building was laid during the past winter by Bishop O'Connell of New Jersey.

MARYLAND

Orchid Lady

Mrs. J. Carroll Johns, executive secretary of Church Mission of Help, Diocese of Maryland, was presented with an orchid and named "Orchid Lady of the Week" by the *News-Post* on their program over WBAL-TV on April 14th. Mrs. Johns received this award for her outstanding work for the past 20 years in the religious field, especially for her work in Church Mission of Help, which is a case work agency designed to meet the problems of young people.

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and
the
headless
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Demetra's mother has sold most of the family's possessions, even her own winter jacket, to buy milk and bread for the baby. Demetra's father, a newspaperman before the war, has been unable to find employment. He is hardworking and conscientious, but in poverty-stricken Greece there is little opportunity to earn a living wage. In a country where tragedy and sorrow walk hand in hand, Demetra's parents can only pray that someone—somewhere—will help their tiny daughter.

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COLLEGES

Hobart Dean

Dr. Walter H. Durfee has been named dean of Hobart College effective July 1st, it was announced recently. He will continue as provost of Hobart and William Smith Colleges. He succeeds as dean Dr. Seymour Ballard Dunn, who will become academic dean at Gettysburg College. Dr. Durfee joined the Hobart and William Smith faculties in 1921.

SEMINARIES

Philadelphia Degrees

Commencement exercises for the Philadelphia Divinity School were to be held May 27th. At Evensong the preceding day, Bishop Scaife of Western New York was expected to deliver the baccalaureate sermon.

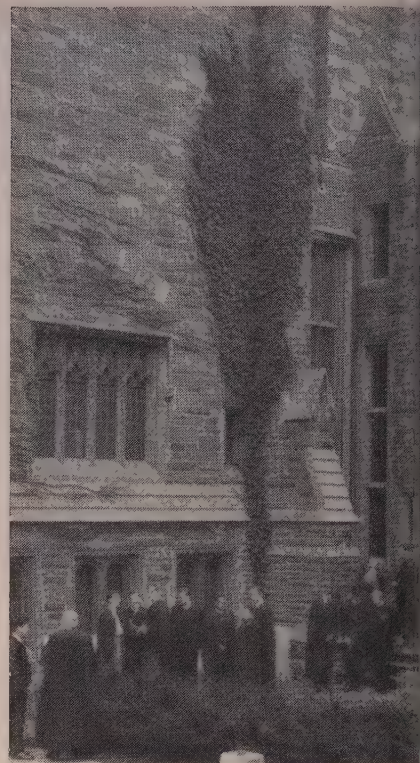
Bishop Hart of Pennsylvania, president of the board of trustees, was to confer the degree of bachelor of theology on 27 students and that of master of theology on five others. Honorary degrees were to be awarded to the Rev. Richard T. Lyford, rector of St. Asaph's Church, Bala-Cynwyd, Pa.; the Rev. Richard Kelly White, rector of St. Luke's Church, Scranton, Pa.; the Very Rev. Allen Webster Brown, dean of All Saints Cathedral, Albany, N. Y.; the Rev. Clifton A. Best, canon missioner of the diocese of Harrisburg; and the Rev. William H. Aulenbach, rector of Christ and St. Michael's Church, Germantown, Philadelphia. After the service, ground was to be broken for a new building.

33 at E.T.S.

Thirty-three men were to be graduated from the Episcopal Theological School, Cambridge, Mass., at its commencement on June 2d. Bishop Emrich of Michigan, a former member of the school's faculty, was expected to preach the baccalaureate sermon. Diplomas were to be awarded by James Garfield, president of the Board of Trustees, as the candidates were presented by the Very Rev. Charles L. Taylor, Jr., dean of the school.

Bishop, Chaplain, Prof

The General Theological Seminary was to graduate one of the largest classes in its 138-year history on May 25th at exercises climaxing three days of commencement activities. Diplomas were to be awarded to 48 members of the senior class who came from 21 states. Bishop



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Washburn of Newark, chairman of the seminary's Board of Trustees, was to preside.

The baccalaureate sermon was to be preached by Bishop Lewis of Nevada.

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the graduation address was to be given by Charles T. Harrison, Ph.D. of the University of the South, Sewanee, Tenn. Honorary degrees were to be given to Bishop Harte, suffragan of Dallas; Rev. C. Rankin Barnes, secretary of the National Council and of the House of Deputies; the Rev. Powel M. Dawson, Professor of Ecclesiastical History at the seminary; the Rev. John C. Wesley, chaplain in the U. S. Air Force; and the Rev. Frank C. Leeming, headmaster of St. Peter's School, Peekskill, N.Y.

Relief from Crowding

The ground breaking ceremony for a new library-auditorium addition to Seaview-Western Theological Seminary will be held June 9th after the commencement exercises.

The ceremony will herald the completion of the Building and Advance program started in 1953. Goal of the program was \$300,000, a large part of which was met by the apportionment from the Builders for Christ program. The remainder came from alumni, faculty, staff, students, officers and trustees as well as the dioceses of Minnesota and Chicago.

As contemplated in the original plan, the adjacent residential properties were purchased in 1954 to relieve crowded faculty and student housing, and the parking area has been doubled to meet increased demands. The refectory and kitchens will be enlarged and remodeled during the summer months.

The new building, which is scheduled for completion early in 1956, will have enlarged library and study areas in the basement; offices, reading room, seminar room, treasure room and archive vaults on the first floor, and an auditorium-hall and class and cloak rooms on the second floor.

SCW

Leading Toward Teaching

The Rev. John Booty of Christ Church, Dearborn, Mich., has been granted a fellowship of \$1500 by the Church Society for College Work, it was announced recently. The fellowship is for graduate study leading toward a teaching vocation. Mr. Booty expects to enter Princeton University this fall to prepare for a doctoral degree in religion. This is the first in a series of annual grants that the Society will make to strengthen the Church's witness at the college level on the campus. The fellowships are open to Episcopal Church men and women, lay and clerical, who are planning to undertake religious teaching at accredited colleges and universities.

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CHANGES

Appointments Accepted

The Rev. Charles Berry, who has been serving St. Paul's Church, Duluth, Minn., will be rector of Christ Memorial Church, Grand Rapids, Minn.

The Rev. T. Harry Bridle, formerly rector of Christ Church, Albert Lea, Minn., will serve the Church of England in Canada, probably in the diocese of Toronto.

The Rev. Harry Burris, who has been serving All Saints' Church, Minot, N. Dak., has joined the staff of St. Stephen's Church, Edina, Minn.

Mr. Robert Castle, who has been a student at the Berkeley Divinity School, will on June 15th, after his ordination to the diaconate, begin his work at St. Andrew's Church, Lincoln Park, N. J.

The Rev. Ira L. Fetterhoff, formerly curate of the Church of St. Michael and All Angels, Baltimore, is now assistant of Christ Church, Baltimore. Address: 1110 St. Paul St., Baltimore 2.

The Rev. Walter Foster, formerly rector of Christ Memorial Church, Grand Rapids, Minn., will be assistant of St. Paul's Church, Minneapolis.

The Rev. Jackson E. Gilliam, formerly assistant and canon of St. Mark's Cathedral, Minneapolis, will be rector of the Church of the Incarnation, Great Falls, Mont.

The Rev. Donald F. Gowe, M.D., who has been serving for the past 16 years in Puerto Rico as director of St. Luke's Hospital, Ponce, and assistant of the Church of the Holy Trinity, will on June 20th become vicar of the Church of St. Edward the Martyr, New York. Address: 14 E. 109th St., New York 28.

The Rev. John Hildebrand, formerly college chaplain at the University of Wyoming, Laramie, will on about August 1st become rector of St. Paul's Church, Duluth, Minn.

The Rev. William Peter Katt (pronounced "cot"), who formerly served the Church of St. Saviour's, Raleigh, N. C., is now in charge of St. George's Church, Austin, Tex. Address: Box 4245, North Austin Station, Austin, Tex.

The Rev. George King, who formerly served Christ Church, Mandan, N. Dak., is now rector of Grace Church, Wabasha, Minn.

The Rev. Ralph Krueger, formerly chaplain of St. Luke's Hospital, Ponce, P. R., in charge of the English-speaking congregation of Holy Trinity Church, Ponce, is now assistant of the Church of St. Edward the Martyr, New York.

The Rev. Wilbur L. Lear, formerly vicar of the Church of the Good Shepherd, Cloverdale, Calif., is now acting as rector of the Church of Our Saviour, Placerville, Calif.

The Rev. John N. Peabody, formerly rector of the Church of the Incarnation, Baltimore, is now dean of the new Cathedral Church of the Incarnation, Baltimore.

An important event in the history of the diocese of Maryland took place on May 2d, when the Church of the Incarnation and the Pro-Cathedral of the diocese were merged to become the Cathedral Church of the Incarnation. Former Canon Harold N. Arrowsmith will be honorary canon of the cathedral foundation.

The Rev. Frederic C. F. Randolph, formerly rector of St. John's Church, Lancaster, Ohio, is now associate rector of Christ Church, Dayton, Ohio. Address: 20 W. First St., Dayton 2.

The Rev. James Douglas Riley, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now vicar of St. James' Church, Payette, Idaho, and associate of Western Extension Center, NTCCL. Address: 110 N. Tenth St.

The Rev. Henry J. Russell, II, formerly rector of St. Thomas' Church, Newark, N. J., will on July 1st begin work at a new mission that is to serve a suburban area of Savannah, Ga.

The Rev. Thomas Steensland, who was recently ordained deacon, is now vicar of the Church of Our Saviour, Little Falls, Minn., and Grace Church, Royalton. Address: 109 N. E. Fourth St., Little Falls.

Mr. E. Lyon Williams, who is at present a student at the Berkeley Divinity School, will become chaplain of St. Luke's Hospital, Ponce, P. R., early in July, after his ordination to the diaconate.

Armed Forces

Chaplain (Capt.) William A. Boardman, USAF, after a two and one-half year tour of duty at

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awa Air Force Base in northern Japan, has assigned to duty at Sampson Air Force Base, near Geneva. Until he reports there on August 1st, Chaplain Boardman may be reached at his permanent home address, Seattle, Tenn.

Chaplain Boardman writes, is one of isolated bases referred to by Bishop Louttit in his article on the armed forces [L. C., October 31, 1954]. The base contained \$1,300 to the Nippon Seikokwai missions activities during 1954. On May 8th Chaplain Boardman presented a class of 12 to Bishop Nakamura of Tohoku for Confirmation; it was the Chaplain's fifth visit to the base during Chaplain Boardman's stay.

They were happy to hear that Chaplain Boardman's mother sends The Living Church to her wherever he is in the world."

Chaplain (Lieut. J.G.) Richard Pearce Layman, was formerly in charge of St. Joseph's Mission, Grand Prairie, Tex., has graduated from St. John's School, Newport, R. I., and is now assigned to Camp LeJeune, N. C.

Rev. David P. McBride has left his work as rector of Holy Trinity Church, Dickinson, N.D. to be a chaplain in the United States Navy.

Chaplain (Major) Howard B. Scholten, formerly assigned to HQ, 5039th Air Base Wing, 3rd of the Wing Chaplain, APO 942, Seattle, Wash., may now be addressed: 3275th Military Police Wing, Office of the Wing Chaplain, 3rd Air Force Base, Calif.

Resignations

Rev. N. Chafee Croft, who has for the past five years been assisting the rector of St. Paul's Parish, Augusta, Ga., and giving part-time care to one of its missions, the Church of the Atonement, Augusta, is now devoting full time to his work as vicar of the latter church, in a mission of the diocese.

The Church of the Atonement is 105 years old and was at one time a thriving parish. Industrial changes, especially in textiles, caused population shifts and the parish became for a while more than a social service institution. Now economic and population changes have lessened the potentialities of the church; during the past year an abandoned air force barracks was acquired and moved to the church for Sunday school classrooms; a day school kindergarten will start in the fall.

Changes of Address

Rev. John A. Baden, rector of St. James' Church, Monkton, Md., has been selected by the General Council's Division of Town and Country to attend St. Augustine's College, Canterbury, England, this summer.

Because of the generosity of a member of St. James' Church, Mrs. Baden will accompany her husband to England. They will be away for the months of July and August.

Rev. Dr. C. Lennart Carlson of St. James' Church, North Providence, R. I., may be addressed at Wakefield, Pascoag, R. I.

Rev. Bradford B. Locke, Jr., who recently became rector of Christ Church, Guilford, Conn., may be addressed at 11 Park St.

Ordinations

Priests

Louisiana—By Bishop Jones: The Rev. Clarence Cullam Pope, Jr., on May 9th, at Trinity Church, Baton Rouge, where he will be curate; and the Rev. A. S. Lawrence, Jr.; preacher, St. John Noland, Suffragan of Louisiana.

Massachusetts—By Bishop Nash: The Rev. J. Crocker, Jr., on May 21st, at Trinity Church, Boston, where he will be curate; presenter, the Rev. T. P. Ferris; preacher, the Rev. John Ferris, Sr.

Deacons

Arkansas—By Bishop Fenner: Doyle Eugene, to the perpetual diaconate, on May 15th, at Trinity Church, Arkansas City, Kans., where he will be assistant; presenter, the Rev. R. L. Noland; preacher, the Rev. E. G. Malcolm; the diaconate is a practising lawyer and a judge of the district court of Cowlitz County; address: 1000 Building, Arkansas City, Kans.

Pennsylvania—By Bishop Hart: Roderic Hall, on May 14th, at Trinity Church, Buck-

ingham; presenter, the Rev. Roderic Pierce, father of the ordinand; preacher, Dean Urban of Berkeley Divinity School.

Puerto Rico—By Bishop Swift: Dr. Luis Quiroga, on May 1st; preacher, the Rev. Ignacio Morales, to assist at the Church of the Holy Family, St. Just, and at St. Joseph's, Caimito; address: Box 1278, Rio Piedras, P. R.

Southwestern Virginia—By Bishop Marmion: The Rev. William Alpheus Edwards, a former Methodist minister, on May 10th, at St. John's Church, Glasgow, Va.; presenter, the Rev. Dr. J. L. Gibbs; preacher, Bishop Gravatt, retired Bishop of Upper South Carolina; to be in charge of Christ Church, Buena Vista, Va., and St. John's, Glasgow; address: 2244 Chestnut Ave., Buena Vista.

Milestone

The Rev. Russell E. Harding recently celebrated his 25th anniversary as rector of St. Luke's Church, Bayview, Milwaukee. The event closely followed dedication of a new \$400,000 church building at 3200 S. Herman St.

Marriages

The Rev. Paul Chaplin, rector of St. Francis' Church, Rutherfordton, N. C., and Miss Spencer Crawford of Rutherfordton were married on April 16th.

Engagements

Announcement has been made by Mrs. Albion C. Ockenden of Northampton and Martha's Vineyard of the engagement of her daughter, Mary Elizabeth, to the Rev. Gerald Philip Loweth, curate of St. Mark's Church, New Britain, Conn. The wedding is planned for St. John's Church, Northampton, on June 25th.

ACU CYCLE OF PRAYER

June

5. St. Peter's, Freehold, N. J.
6. St. Peter's, Detroit, Mich.
7. St. Augustine's, Gary, Ind.; Grace, Ludington, Mich.
8. Holy Trinity, Spokane, Wash.
9. St. Mark's, West Frankfort, Ill.; St. Columba's Mission, Pauilo, Hawaii; Grace, Waterford, N. Y.
10. Holy Rood, New York, N. Y.
11. St. Peter's, Geneva, N. Y.; St. Barnabas', Brooklyn, N. Y.; St. Matthew's, Mooreville, N. C.

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Save the Children Federation

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Prayer Group, Trinity Church, Huntington, W. Va.	75.00
Lucy C. Carey	10.00
H. R. W.	10.00
Anonymous	1.00
	\$1,760.75

The Korean Church

Previously acknowledged	\$ 361.69
John Townsend	30.00
	\$ 391.69

CARE Books

Annie G. French	\$ 30.00
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The Living Church Development Program

Previously acknowledged	\$9,751.97
\$50 each from: Mrs. R.L.H., Milwaukee; E.P.M., Wauwatosa	100.00
M. V. New Canaan	20.00
\$10 each from: A.G.H., Swampscott; L.H., Coshocton; Mrs. E.M.H., Cocoa; J.B.L., Charleston; B.N., New York; J.U.S., Philadelphia	60.00
\$5 each from: J. G. B., Washington; Mrs. L.W.D., Elyria; Mrs. W.L.M., East Sound	15.00
R. B., Xenia	2.00
	\$9,948.97

CLASSIFIED

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 325L, Marblehead, Mass.

CATHEDRAL STUDIO: Silk damasks, linens by yard. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

HELP WANTED — HOUSEPARENTS for children's institution. Apply: House of the Good Shepherd, Utica, New York.

WANTED: JULY SUPPLY, at St. Mark's, Havre, Montana. Clergymen going through, to or from Glacier Park area. Sunday services. Contact: The Rev. Dustin P. Ordway, Havre, Mont.

POSITIONS WANTED

WANTED BY PRIEST age 46, suitable parish, Prayer Book Churchman. Will consider going anywhere. Reply Box B-214, The Living Church, Milwaukee 2, Wis.

PRIEST: wide experience, definite Churchman — no extremes; up-to-date Christian education including new curriculum, youth, adults; lover of souls, pastor. Desires vital work in needy diocese. No objection rural or driving; at present First Province. Reply Box L-211, The Living Church, Milwaukee 2, Wis.

SUMMER CAMPS

CHICKADEE, Groton, N. H. 40 girls and 40 boys in Brother and Sister camps. All land and water sports. Toilets and showers in each cabin. Adult staff, including Episcopal Clergy each year. Season \$350. 4 weeks \$185. Rev. & Mrs. R. L. Weiss, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

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- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
Sun 7:30, 9, 11 HC; Weekdays as announced

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

A cordial welcome is awaiting you at the churches whose hours
of service are listed below alphabetically by states. The clergy
and parishioners are particularly anxious for strangers and
visitors to make these churches their own when visiting the city.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
Mp 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch) 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);
MP 9, Ev 5. The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st Street
Rev. Irving S. Pollard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Week-
day HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; EP Tues & Thurs 6. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs
& HD HC 8 & 12; Thurs Healing Service 12:30;
Daily: MP 8, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 15, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & W
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, M
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50;
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myer
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP
Daily: HC 7:30 ex Thurs, Sat HC 9:30,
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30
Daily 8, 5:30; Thurs & HD 10

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. V
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12,
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blandin
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 1
EP 5:45; C 6 & by appt

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand Blvd. & S
Very Rev. Frederick W. Kates, dean; John
Moulton, Harry J. Haydis, H. Douglas
canons
Sun 8, 9:30, 11; Ch S 9:30 all year, also 10
Sept. thru May; HC Wed 10, Thurs 7:30, H

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch
Sun Mass 8 (Daily as anno, HD High 12:30,
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:30
anno.) C Fri 12, & 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black 12
PM; add, address; anno, announced; a,
appointment; B, Benediction; C, Confession;
Cho, Choral; Ch S, Church School; c, cur-
d, deacon; EP Evening Prayer; Eu, Euchar-
Ev, Evensong; ex, except; HC, Holy Commu-
HD, Holy Days; HH, Holy Hour; Instr, Instru-
tions; Int, Intercessions; Lit, Litany; M,
Matins; MP, Morning Prayer; r, rector; r-
rector-emeritus; Ser, Sermon; Sol, Solemn;
Stations; V, Vespers; v, vicar; YPF, Y
People's Fellowship.